

TIME AND LIFE.

BY JON. JONES.

Like a mighty river
Flows onward to the sea,
So human life for ever,
Towards Eternity.

Sometimes in wild commotion,
The rapid current flows;
Then softly like calm ocean,
A smiling surface shows.

But, onward, as by suction,
This mass of waters roll,
Unheeding of obstruction
Unconscious of control.

From rise to termination
The flowing river's course
Tends, without deviation,
Increasing from its source.

This mass of water power,
Which no invention stops,
Falls in the gentle shower,
Divided into drops,

The drops accumulated,
Form streamlets, creek and rill.
And these, when concentrated,
The mighty rivers fill.

Life is of three divisions.
Age, infancy and prime;
But men of all conditions
Yield to the flood of time.

Gray time, devoid of slumber,
Shakes from his ample fold,
Life's moments out by number,
Till all of them are told.

The present is life's tutor,
By which its form is cast.
Man cannot snatch the future,
Cannot recall the past.

The evanescent minutes,
From Time's capacious store,
Are dealt by single units,
One at a time, not more.

These minutes aggregated,
Fill up the stream of Time,
On which Life floats elated,
From infancy to prime.

Prime is a kind of eddy,
A curving of the stream,
Where men grow often giddy;
Sometimes catch wisdom's gleam.

The former is an omen
Of Life's unhappiness,
The latter is the gnomon
And harbinger of bliss.

From prime life is descending
Into the valley of years,
Where dangers are impending,
Commixed with joys and tears.

But all of short duration,
Since moments swiftly flee,
Life, to its destination;
Time, to eternity.

When wisdom is admitted,
The downward course to steer,
The past lies unregretted,
Forgotten, in the rear.

And men of every station
Sail with a cheerful mood,
On, to their destination,
In common brotherhood,

Towards the port of glory,
The land of peace serene,
Whose lofty promontory
Is in the distance seen.

Arriving at the station,
That happy, peaceful shore,
The mansions of salvation,
When time shall be no more.

There, debtors are acquitted,
The captives are made free,
The bondmen manumitted,
By one grand jubilee.

Oak Grove, Ohio, May, 1884.

THE PRINCE OF PREACHERS.

A SERMON BY S. H. BASHOR.

Text: Paul the servant of Christ. Rom. 1:1.

No man realized the nature, the dignity, and the sacred character of the Christian ministry as did Paul. No one knew better than he, the elements essential to ministerial success. Superior intellectual endowments, a liberal education, an almost unnatural depth of feeling and thought, combined with the embodiment of energy and activity, were potent in creating him master of his profession. Other men have preached the gospel with much beauty and power; have defended its claims to authority and authenticity, with scholastic ability; have successfully combatted the various school of false philosophy, and triumphantly established Christian doctrine in their stead; have exhorted to righteousness with an eloquence transcendent; have swayed men as the storm sways trees, but above all the preachers of every age, Paul, the "servant of Christ" towers as a mighty colossus. In the simple dignity of eloquence, and the versatility of profound utterances, he stands as the uncrowned king of preachers, the almost peer of Christ himself.

At this late date in the history of Christian philosophy, it is impossible to conceive what would have been its influence upon the world, had not Paul lived, espoused its cause, and defended its claims. As it is, his wonderful conversion and life, combined with the remarkable productions of his genius, have made him the central figure of all Christian exponents and given to the system itself much of life and force.

In addition to superior culture, he inherited

very large constitutional riches, was the soul of simplicity, and the most pungent of all exponents. Whatever he undertook was performed with energy and precision. His career, as an opposer of Christ, created much stir in the world; as an apostle and defender of Christian truth, after his conversion, he roused it completely. Jewish prelates feared and despised him, Athenian philosophers considered it no mean thing to sit at his feet and learn wisdom, while the learned of all countries were charmed by the power and beauty of his public utterances. He was the intellectual prince of his day, and the model for the study of logical paupers every day since. He advocated the sublimest principles that ever triumphed over human passion; was the originator of doctrines and truths, that have unfettered the intellectual serfs of all nations, and left upon the pages of history conduct and utterances that have more thoroughly interwoven his name with the religious literature of the world than any other name outside of his whom he so faithfully served.

Alexander, Caesar, and Bonaparte, conquered the world by physical force. Paul has conquered all generations by the splendor of his genius. They lived and ruled nations as kings, supported by vast armies of warriors, but died slaves—slaves to craven ambition. He conquered the hearts of men as a servant, but died a monarch,—the ruler of his own perverse passions. He was greater than all warriors, in that while subduing others, he conquered the warring elements within himself. And so it has come to be said that no other individual history, save that of Christ, rises in such majestic splendor over the silent shadows of the past, as that of Paul. Other men were strong in one or two traits of genius, were brilliant in this or that element, but his was a nature rich in all those functions, and faculties which tend to royalty in the higher ranges of life. So thoroughly striking was his logic that the author of the "Age of Reason" paid to him a tribute he denied all other sacred writers, viz: "that he sought to command respect for the religion he advocated by argument and reason." Atheists and infidels of every nation have combined in attesting the finish the delicacy, and beauty of his productions. The elegance and profundity of his writing have commanded the wonder of thinkers and scholars, and their simplicity of diction the admiration of children.

His wonderful genius was excelled only by his remarkable devotion to the cause he espoused, and the plea that "all religion is founded in ignorance" finds its complete refutation in the life, preaching, and writings of this "chief of Apostles." That the "unlearned and ignorant" were converted to, and inspired by the religion of Christ, demonstrated its utility as an educating power; that it united them, in their efforts to live above the sensual and animal, proved it an organizing power; but the conversion and devotion of it to a mind as profound as that of Paul, gives to it a force of far more universal reach and significance. When the lowly were attracted by Christianity, it displayed simplicity in riches, of a character precisely suited to the wants of the lowliest of God's poor; but when philosophers and statesmen were converted to it, it demonstrated its possession of treasures and glories of sufficient depth to enthrall the best minds of the ages.

In both then, Christianity is self proven and self sustained, as an educating power with a universe of thought, broad enough, and rich enough, and containing solved and unsolved problems sufficient to attract and employ the profoundest intellects of all schools and all times; to enrich and lift the most shallow and untutored from darkness to light and from the lowest elements of beastliness and superstition to that of civilized thought and action; and to afford the learned and the noble still higher ranges of fancy and fact, inspiration, motive and conduct. Paul's success lay, first, in his full consecration to the cause he espoused. When commanded to deny Christ, he said, "Have I not seen the Lord." "I was born" to Christ, "as one out of due season," and "Woe unto me if I preach not the gospel." Though beaten with forty stripes save one, at six different periods, though compelled to fight with wild beasts, to toil with his own hands, to go hungry, and be hunted down as a wild deer, to bear in his body the marks of deep suffering, to suffer in perils among false brethren for preaching Christ, yet rather than falter for a solitary moment in the great work of calling men to life and hope, he was ready to bear a thousand fold more for Christ should it have been required. What befell him he esteemed but "light afflictions," full of assurance that a final rest remained for the people of God, exceedingly glorious and that faded not away. And while fully aware of the reluctance of men to face danger, and the weakness of humanity in trials and persecution for matters of conscience, he sought to win his countrymen to Christ, only after fully

acquainting them with the afflictions consequent to Christian service. "We are pilgrims and strangers on earth." "We have no continuing city." "We must endure hardness as good soldiers."

Remember that all they who would live righteously must suffer persecution in the present life, were as frankly uttered, as "we seek a city yet to come, whose builder and maker is God." "We are God's husbandry, God's building." "We are heirs of God and joint heirs with Jesus Christ." "Shall reign as kings and priests forever." Thoroughly in earnest himself, and fully able to bear persecution he explained the full measure of suffering, that must be endured, to others, that they might be prepared for every trial, and all suffering to be met with along the way.

Second, Much of the success attendant upon his ministry is attributable to his simplicity of utterance. The profoundest truths were uttered with a clearness and simplicity as much to be admired for its modesty as force. His style of diction, though remarkably simple, is exceedingly charming. "I would," said he, "rather speak ten words and be understood, than ten thousand in an unknown tongue." Again, "I come not with excellency of speech, nor with swelling words of wisdom, but in simplicity and power." "For I determined to know nothing among you but Jesus Christ and him crucified." His was a master mind, capable of clothing sublime thoughts in simple words. His words were ready to burst with meaning. He astonished philosophers in the words of the simple, and amazed the unlettered with the logic of the profound. He spoke with a simplicity and force to be understood,—by all, by the lowly as well as the learned; and herein lay the living influence of his writings and address.

Third, No man can read his history and production without being impressed with the spirit of candor and sincerity that pervaded every public or private act of his life. When delivering thoughts purely his own, he called attention to the fact with the declaration that such and such is spoken by permission. With no desire to give to his individual opinion undue force, or to the words of divine inspiration less than divine authority, he clearly and frankly designates when one closes and the other begins, ready to warn his brethren to "let no man deceive them, and to not deceive others" he became their exemplar in urging that they should follow him only so far as he followed Christ.

When the church at Corinth extolled their administration and the respective merits of the different apostles as leaders and teachers, himself being prominently mentioned, he reproved them as foolish, and pointed them from himself to Christ only, as worthy of praise and leadership. He hid his personal claims and merit behind the more majestic Christ. He was nothing, his glorying and boasting were folly, but Christ was all in all, the fullness of wisdom and beauty. He gloried in being counted worthy to suffer for the name of Christ. He had much to glory, but "only in Christ." He was a tower of strength because he was in earnest.

Fourth, His making his religion the basis of well being gave tone and force to his career. Whatever his religion demanded was endured without murmuring. When convinced that Jesus was the Christ, and that no other name could offer salvation, he threw profession, society, family, fame and fortune to the winds and solemnly consecrated his life forces to the service of the despised Nazarene. In the presence of the assembled nobles of Israel, he heroically admitted his acceptance of the despised prophet, and defended the Gospel of Christ as the only power to save. Before the philosophers of learning of Athens he heralded the Nazarene as the light and life of the world. In the presence of King Agrippa, before the assembled nobles of the proud court of Caesar, in the jail at Philippi, at midnight, wounded and bleeding, on the wild shore of the Island of Crete, healing the wounded and sick of his enemies, or preaching his farewell sermon to the sad little flock by the riverside at Ephesus, he is the same patient, earnest, faithful servant of the crucified Lord: Glorifying in tribulations and patient in suffering, willing for anything whether of joy or sorrow, only that Christ should be preached and the lost found. Oh, for such faithfulness to-day. Five such men would shake the globe.

Finally, his versatility lent power to his ministry. With a vast fund of information he went forth utilizing everything in advancing the truth of Christian science. Everything was full of the divine, and when he uttered much that was hard for the church of his day to grasp, when he had refuted philosophers, and astounded statesmen, when he had reasoned daily for two years and six months in one place with the ignorant and learned; had been caught up into the third heaven and seen things unlawful to utter, had

propounded the mighty problems of religious thought that eighteen centuries have failed to fully solve, and looked a little further ahead, so great was his astonishment at the height, and depth and breadth of the mystery that lay beyond, he broke forth in the profound strain, "Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out: Who hath been his counsellor, or who hath set the boundaries of his habitation."

Other elements of strength were represented in this wondrous man which press upon me, but time urges a close. You must study his life "yourselves. Do it; you will be enriched in information, inspired to greater diligence in action and enthused in devotion anew. May our hour's study to-day lead you deeper within the folds of that mantle of trust and service he wore. And when the end comes and we look back down the hill, up which we failed, and study the events of life anew, may we like him have been led to the blessed Christ; have in the wondrous riches or the pardoning power counted the world but dung, and given our little all to the repetition of the glad story to the lost, have told it as simply, as modestly, as touchingly as he; have been as fully consecrated, as anxious that others understand the thrilling news of salvation; have been as thoroughly in earnest and honest in our profession; as completely founded upon the Rock, and hid with Christ in God.

And finally, may we see the newer beauties he daily saw, drink in the blessed hope that made him so wondrously grand, and when the dead sleep and we sleep with them, may we like him be remembered for the good we have done, and up yonder in glory may we with him see face to face. Brethren, how will we who preach feel when we meet that wonderful man in heaven. Will we be ashamed of our lack of consecration and the little we have done for men and for Christ? Oh Paul, wondrous man, your teachings have enriched and warned us, your life inspires us, your sufferings confirm us, your sublime death in its lesson falls with mighty force upon us, and though among dead your sweet songs of victory call to us and we will toil on through the mist and the shadow, and in the morning with the help of the blessed Jesus, we too will join in the majestic chorus.

WHAT IS TRUTH?

BY C. H. BALSBAUGH.

To D. A. Lichty, Beloved:

You propose a large theme—too large for one man to discuss, or for the lifetime or us all. "What is truth?" has been the grand problem from the beginning of creation, including in this term the angels, and all orders of finite moral being. It was the great question in the garden of Eden. God began the education of the race as all education begins—with object-lessons of naked facts. To reason with babes is unreasonable. But mind is progressive and inquisitive, and soon asks the question why? In this question lies the peril of our probation. We may believe more at one time than another, *intelligently*, but the child's faith includes all that reason of philosophers on earth or in heaven can grasp, and vastly more. We can believe all that God is and knows, but we cannot comprehend with the understanding all we believe. This is the folly and damnation of materialistic scientists, they reject what is not findable by the senses, the crucible, and the microscope and the telescope. Truth is God, and is found in the atom as really as in hugest piles of matter ever consolidated by Omnipotence. Conscience ever points above all that is material. The mind seeks truth, and the spirit verifies its quality. Bread will satisfy physical hunger. Did conscience say no to this there would be an inner need awakened which bread could never still. With all their vast head lore, Tyndall and Huxley and Haeckel cannot give us the *a b c* of the wisdom that maketh really wise. There is that in us which is not the evolution of dirt, does not belong to it, and cannot be satisfied by it. Darwin died as ignorant and as hopeless as any savage. His creed was *dirt, dirt*, and when asked near his end as to his faith in any revelation from God apart from natural forces and phenomena, he proclaimed his creed by an emphatic no. With this lie on his tongue and in his soul, he went to the judgment seat. Herbert Spencer the great apostle of Agnosticism, is a special hater of Christianity because it treats familiarly and authoritatively of what, in his ignorance and egotism, he declares to be *unknowable*. I verily believe that the very devil is outdone and amazed by what is coming to pass on the earth through his influence. God has printed Himself legibly on every atom of the Universe, so that running we may read and not miss the meaning, and yet the great investigators and philoso-